17:Castetter & Underhill N,E-5 (1931-1934) 1935
NU28 Papago NU28

stone scraper, then parched and dried on a mat on the roof, or whole ears might be roasted. In this case a fire was made in an open pit and the ears thrown in on the hot coals when it had burned down. Two women turned the ears with green mesquite sticks *(Prosopis velutina)*, allowing them to roast for several minutes and throwing them out on a bed of grass. These roasted ears were dried and beaten to remove the grains, which were then winnowed and stored in a basket to be ground into meal when needed; they were also cooked whole with meat.

Corn, like the other aboriginal staples, squash and beans, was planted with an invocation, and the ceremonies centered around it as the most important crop. There are songs for every stage of its progress: leaf appearing, stalk growing high, ear forming, and tassel forming. Almost all ceremonial orations, even those for war and for averting evil, end with an account of the ideal good fortune—a fine crop of corn. In another of the important cermonials, the fetching of salt from the Gulf of Mexico, the salt was always called corn and procuring plenty of it augured a good crop. Ceremonial use was made of cornmeal as was the custom among the pueblos. With the Papagos this meal had to be made of "flatheaded corn," generally twin ears, the juxtaposed sides of which were flattened. No attempt was made to raise such ears—they were simply saved as they occurred.

Freeman (12) isolated a race of native corn, which he designated Papago sweet corn, from grains obtained from the Papago Indians of southern Arizona. He originally secured two types which he crossed, and from this eventually developed the strain of Papago sweet corn. This, however, has not been entirely successful since it contains little sugar and is not a good yielder.